


Beginning of
Jesus and the laborer

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The primitive historical Gospel
The language of the New Testament as that of the
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1. IMPORTANCE OF THE SUBJECT.

There is a vivid description in the outstanding novel now on our shelves by Henri Barbusse, "All Quiet on the Western Front," that the picture it gives is something elevating and sublime, on the contrary it grips one with a sense of naked reality of the basic needs of our physical existence. While the trench is under heavy fire the soldiers could not be supplied with their portions of food and even what little bread they spared they were giving to some uninvited guests. As the night came the priest came to demand their tithes. First the soldiers fought against them but it was a vain and useless fight as the great war itself. So in the morning they just cut off the spoiled ends of the bread and gathered the cuttings in a corner to give them to the rats. Let them have it when in the night they will appear again. But as the heavy fire has not ceased even at the coming of the next day they were not able to get any supply and the endurance of empty stomachs is not very strong or lengthy. Vainly they craved for food. There was none, and in their miserable helplessness they were sorry now that the previous day they have been so generous that they gave to the rats some of their spoiled portions. What a sad picture it is!

Yet it shows to us a lesson which is altogether too often forgotten. There are certain basic necessities of life which are fundamental to our existence. Food, shelter, clothing

1.IMPORTANCE OF THE SUBJECT.

There is a vivid description in the outstanding novel on war by Erich Maria Remarque, "All Quiet on the Western Front." Not that the picture it gives is something elevating and sublime, on the contrary it grasps one with a sense of naked reality of the basic needs of our physical existence. While the trench is under heavy fire the soldiers could not be supplied with their portions of food and even what little bread they spared they were obliged to share with some uninvited guests. As the night approached rats of the trenches came to demand their tithes. First the soldiers fought against them but it was a vain and useless fight as the great war itself. So in the morning they just cut off the spoiled ends of the bread and gathered the cuttings in a corner to give them to the rats. Let them have it when in the night they will appear again. But as the heavy fire has not ceased even at the coming of the next day they were not able to get any supply and the endurance of empty stomachs is not very strong or lengthy. Vainly they craved for food. There was none. And in their miserable hungriness they were sorry now that the previous day they have been so generous that they gave to the rats even those spoiled morsels. What a sad picture it is!

Yet it shows to us a lesson which is altogether too often forgotten. There are certain basic necessities of life which are fundamental to our existence. Food, shelter, clothing

are indispensable necessities. Take away these things and see what remains. Progress, civilization, life itself goes with them.

Food, shelter, clothing, and other necessities are largely products of human labor. Toil in one or another form was a part of human life from the very beginnings. It may be, therefore, safely assumed that human labor is as old as human life itself. Man had a long time to work out the problems of labor, yet in spite of the age-long companionship of man and labor we find ourselves today in a situation where the Labor-question is one of the most acute problems of humanity. Nor can we assume that ever this problem was satisfactorily solved. Indeed there were periods in the past when the question did not seem to have such an importance as at other times. Nevertheless the problem always presented itself in one or another way. Just what is each man's share from the toil and what is his just share from the fruits of toil? We like to look at nature and at its wonders as visible manifestations of the works of Almighty God. How much of God's spirit and how much of man's spirit is manifested in human relationships as exemplified in the labor problem? For nineteen hundred years Christianity exercises an ever-enlargening influence in the history of mankind. What is the contribution of Christianity toward the solution of the labor problem? Does Jesus have anything to say on this important problem? How shall the Christian Church face this challenging issue? Will it remain passive and see

the mass of working population turning away from its doors,
paying indifference for indifference?

These are some of the questions on which I seek to
throw some light in the following pages. My aim is to be more
practical than to be theoretical, more concrete than abstract.
I am conscious of my many limitations yet confident that a
study of this kind in a measure will prove to be helpful both
for the writer and for those on whom he might have some
influence.

2.LABOR QUESTION IN THE TIME OF JESUS.

As a background to the teachings of Jesus concerning the laborer it will be well for us to consider some of the economic factors that played an important part in the labor question of that time. Approaching the subject we must be careful not to read back into those days things which are characteristic only of the present situation.

Negatively speaking it was not an industrial age in the present meaning of the word. Factories were not so numerous as to give labor for such a large percentage of population as we are witnessing today. Shop may be a better term to designate the place of industrial employment in those days. The machinery age has not yet arrived.

Moreover it was not an age of class consciousness. There is no doubt that the poor always outnumbered the well to do and Palestine has not been an exception. Yet it would be too much to say that the working classes as such were impregnated with a spirit of protest against exploitation. Laborers on different fields carried on their struggle for the daily bread individually as best as they could.

Consequently it may be said that it was not an age of labor organizations. While we have some evidence of united effort to improve labor conditions by means of a strike,¹ it may be regarded rather as an isolated incident. In effect

1. Studies in Early Christianity, p. 404.

S.Dickey points out that "ancient working-men were at the mercy of their employers to a degree which our modern analogies hardly enable us to imagine."¹

Once Palestine was called "the land flowing with milk and honey." The fertility of land necessarily plays an important part in the life of a people and in a measure determines what will they do to earn their living. It would be a mistaken idea to regard Palestine as a rich land although in a way it was able to supply its rather dense population which in the time of Jesus according to the careful study of Grant may be estimated between two and three millions.² It is also noted by authorities on the subject that the soil of Palestine underwent a gradual impoverishment. Perhaps an enumeration of its chief products will help us to get a general idea as to the productiveness of the land. Ordinary crops, wheat, barley, millet, and vegetables were grown in Palestine, although not always in sufficient quantity as in 25 B.C. when Herod had to import grain from Egypt in order to relieve suffering from the famine. Perhaps the most flourishing industry was the fishing industry cultivated along the shores of the Lake of Galilee, the Jordan and along the Mediterranean coast. In Galilee also oil was produced and salt from the Dead Sea. Among the fruit supply of Palestine we find grapes, fig,

1. Studies in Early Christianity, p. 405.

2. F.C. Grant, The Economic Background of the Gospels, pp. 54-64.

olive, nuts, almonds, apples, pomegranates, apricots, and mulberries. Wild hone was frequently found in hollow trees. Sheep were raised in Moab, goats in Gilead. They had enough supply of wool for their home made daily wear. Among the building materials we find sandstone, limestone, harder rock, and timber like oak, walnut, plane, tamarisk, willow, sycamore, and the cedar of Lebanon; among the metals: silver, copper and iron.

It can not be said, therefore, that Palestine was a very rich land in natural resources. It was not altogether poor, but it was not very rich either. What occupations did the Jews in Palestine pursue in order to make their living?

Today it is generally recognized the world over that the Jews have a peculiar genius for trading. Was it true also in ancient Palestine? An old Jewish saying has come down to us which would indicate that assumption. Here is the proverb: "When a man teaches his son no trade it is as if he brought up to highway robbery."¹ But we must be cautious to generalize from a single proverb.

This is the answer of the German Delitzsch on the question:² "The Jewish nation has ever been an industrious people, second to none in energy, strength, ingenuity, and restless activity. Agriculture and handicraft were their main occupations until their dissolution as an independent state; and only in consequence of their dispersion and the forced

1. Delitzsch, Jewish Artisan Life, p. 32. 2. Ibid, pp. 25-26.

restrictions placed on their industry have they become a people of barterers and traders, thus taking the place of the ancient Phoenicians."

Prof. M. Rostovtzeff of Yale speaks thus on the subject:¹ "The type of the rich man in Judaea is the wealthy owner of the land or of large flocks of sheep and goats, or the tax-collector . The type of the common man is either the peasant toiling in his field or in his garden and vineyard, or the small village artisan, carpenter, blacksmith, cobbler, and the like." Again he says, "the largest part of Judea, Galilee, and Samaria remained, as before, a land of villages and peasants."

Grant² points out the favorable situation of Palestine for the development of trade as being "the great 'land-bridge' between Asia and Europe and Africa, between the Euphrates Valley on the north, Arabia Felix on the south, and the Mediterranean world." A little later he adds: "The great deterrent to commerce, however, was not highway robbery, or even blackmail... it was the artificial restraint of trade on the part of the Jewish ~~people~~ population. The motive of this restraint was not economic... Instead, it was a religious prohibition. The upright Israelite must not purchase any article that has had defiling contact with idolatry; nor must he sell what will be put by Gentiles to such uses."

1. Rostovtzeff, Social and Economic History... pp. 249, 248.

2. Grant, The Economic Background of the Gospels, pp. 72-73.

It seems to me that these data sufficiently establish the assumption that the Jewish people at this time have not yet occupied the place in the world of trade what they were to occupy at a later stage of history. That does not mean, however, that trade was unknown among them in the time of Jesus. It only means that trade gave occupations to a relatively small percentage of Jewish population. The large majority made their living by other means. It should be noted here that there was a growing tendency among them to be traders. To this growing tendency I shall make reference somewhat later.

It seems to be a common characteristic of all land and of all time that the majority of the population belong to the working class. It is so in Hungary, it is so in Germany, it is so in the United States of America, it is so in India, and in Japan, it so all over the world. Was it different in Palestine? As Prof. Rostovtzeff testifies above, Palestine has been no exception either.

What kind of work was it which engaged the majority of the people in making their living in Palestine? How the workers are to be classed?

To the first question we already have a partial answer. They have been engaged largely in agricultural and industrial work. As to the second question, three main type of workers may be distinguished: peasants, bondslaves, and free laborers.

a. The peasants very probably had been owners

of the little pieces of land on which and out of which they lived. Each family cultivated with diligence their little portion of the great globe, and if no calamity befell them, the feeding of the family was assured. Possibly they even could sell or exchange some of their products for goods they needed but on the market the competition was unevenly strong for them.¹ The standard of their life consequently must have been very low indeed.

b. The general condition of the bondslaves, if possible, was even worse. In the first place they were not owners of even a little piece of land, on the contrary they themselves were owned by noble families of wealthy houses. They worked "under the direction of stewards." In the words of Grant:² "The bondslaves were the workers in the fields, 'hewers of wood and carriers of water', tillers of the vineyards and olive-groves. We hear of no bondman rising to eminence in professional life or the skilled trades in Palestine, as often happened in the Greaco-Roman world."

c. Free laborers also must have been in good numbers in Palestine. Mark 1:20 reads, "And straightway he called them: and they left their father Zebedee in the ship with the hired servants , and went after him." There is also reference in Matthew about the laborers waiting in the market place. We read in chapter 2:6-7: "Why

1. Grant, The Economic Background of the Gospels, pp. 64-71.

2. Ibid, p. 67.

stand ye here all the day idle? They say unto him, Because no man hath hired us ".... Grant again states:¹ "The free working-men included not only day-labourers but also skilled artisans, craftsman, many of whom were employed by Herod in his building operations."

Life for the majority of people in Palestine has been hard enough without religious and governmental taxation. How burdensome it must have been we may surmise from the following consideration: "under the Romans... There was a twofold taxation of the Jewish people, civil and religious; each of these had been designed without regard to the other, and therefore could not be modified in its favor... If ~~may~~ we may hazard an approximation, where no exact figures are available, the total taxation of the Jewish people in the time of Jesus, civil and religious combined, must have approached the intolerable proportion of between 30 and 40 per cent.; it may have been higher still."²

In summing up the general economic situation of the land Prof. McCown says:³ "Economic exploitation on the part of Rome was matched by grasping injustice on the part of the leaders of the nation. If, therefore, we lack exact and extensive documentary evidence to prove that peasantry of Palestine were suffering under serious economic disadvantages

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1. Grant, p. 67. 2. Ibid, pp. 89, 105.

3. McCown, C. C., The Genesis of the Social Gospel, p. 307.

and injustices, yet the inferences legitimately drawn from the general economic situation in the Roman Empire and from conditions in Palestine itself justify the conclusion that the Jewish agricultural population and the poorer classes in general were far from fortunate. There were just grounds for the bitterest dissatisfaction on the part of the population, who not only suffered, but also saw before them no hope of improvement or escape, but rather progressive and inevitable enslavement."

Having this background of the economic situation in Palestine of the age we are dealing with, we may turn our attention now to an examination of the teachings of Jesus concerning the laborer.

3.DIRECT TEACHINGS OF JESUS CONCERNING THE LABORER.

It is significant to know about Jesus that he was a carpenter. Possibly half of his life was spent in a carpenter shop. Who knows how early he began to help Joseph in his work? While we have no authentic record about the early life of Jesus, it seems to be very probable that already in his teens Jesus made himself useful in helping the family to earn their necessities. He was a laborer. He knew laboring conditions from first hand experience. As he began his mission he has chosen his associates largely from the common people, who also have been laborers.

Again it was the common people "who heard him gladly." Not only the records, even the language of the New Testament bears testimony that the whole movement of Jesus was primarily a movement among the common people, among the laboring classes. Says Adolf Deissman in his brilliant book, "Light from the Ancient East:"¹

"The New Testament has been proved to be, as a whole, a monument of late colloquial Greek, and in the great majority of its component parts the monument of a more or less popular colloquial language. The most popular in tone are the Synoptic Gospels, especially when they are reporting the sayings of Jesus. Even Luke, with his occasional striving ~~far~~ after greater correctness of expression, has not deprived them of their

1. Deissman, Light from the Ancient East, pp. 69, 144.

simple beauty...The New Testament was not a product of the colourless refinement of an upper class that had nothing left to hope for, whose classical period lay, irretrievable, in the past. On the contrary it was, humanly speaking, a product of the force that came unimpaired, and strengthened by the Divine Presence, from the lower class...The New Testament has become the Book of the Peoples because it began by being the Book of the People."

Having been himself a laborer, fulfilling his mission largely with the help of laboring-associates and among the mass of laboring population, did Jesus have a message for the laborer? Did Jesus care for the general condition of his own class? Has he desired to see them better off or did he teach them to remain satisfied with their conditions? Has he not said, "Blessed are you poor! the Realm of God is yours"?¹ What did he mean? Was Jesus neutral toward the material needs of humanity? Did he overlook the hardships of the majority of the people? What did Jesus teach concerning the laborer?

There is an often quoted saying of Jesus in Matthew X:10: "The laborer is worthy of his keep", and it is to be noted that we find this saying already in the oldest gospel source, Q. It may belong to Jesus' original sayings, and it may not, for it may have been a proverb, familiar to

1. Luke VI:20. Moffatt translation.

the hearers. Whichever is the case Jesus in this reference seems to justify its content. If we take the saying apart from its context, it sounds as a direct teaching of Jesus concerning the laborer. Possibly the most direct we have recorded. However, we must be cautious with proof texts for they are usually proving just the opposite that the quoter intends to prove. They must be taken in the light of the ~~book~~ passage in which they are found, and again the passage must be taken in the light of the book in which the passage is found, if we are to approximate a correct interpretation. Now taking the above quotation in the light of the particular passage and book, and we may add, in the light of the Synoptic Gospels, we are lead to the conclusion that it is not a direct teaching of Jesus concerning the laborer.

Important as this saying is, we must take it only as a reference towards Jesus' estimation of the worth of the person of the laborer. And throughout the Synoptic Gospels we have only references but not direct teaching of Jesus concerning the laborer. Does it mean that Jesus has no message for the laborer?

If Jesus set himself to the task of making definite suggestions that how much a laborer of his age should earn to make a decent living ~~on~~ would have told what should be the minimum standard of living for them, his influence would have been very limited indeed. Even the highest

possible standard of that time how long could have been looked upon as a standard? Could it be applied to other lands as well? Or suppose Jesus formulated schemes of labor organizations. How much it would have narrowed down the scope of this service for mankind!

Jesus had a unique genius to see and to express the underlying principles of the problems they have put before him. He gave no set of rules, yet his solutions have the mark of finality. Struggling humanity again and again turns back to Jesus to see that his way is the only way. He is the dynamic of real human progress. We find no prescribed methods in his teaching towards the improvement of labor conditions but we find a penetrating spirit which gives light and guiding to whatever it touches. And as already reference has been made, even if not directly, Jesus touches the ever-recurring problem of the laborer.

What, then, are the implications of the teachings of Jesus concerning the laborer?

4. IMPLICATIONS OF JESUS' TEACHINGS CONCERNING THE LABORER.

Let us now turn our attention to some of the passages in which Jesus makes reference to the laborer. Let us see what kind of attitude on the part of Jesus we may discover which might throw some light on our problem? What were his unexpressed ideas behind the curtains of his indirect references?

I have already quoted the saying, "The laborer is worthy of his keep." Moffatt translates it in the words, "The workman deserves his rations." The same reference is found in Luke X:7 with a slight difference in the wording but with the same meaning, "The workman deserves his wages." We do not find this same saying recorded by Mark. Jesus addressed these words to his disciples as he sent them forth to preach the good tidings of the kingdom. The inference quite naturally is that he meant primarily spiritual workers deserving their wages or rations. The occasion confirms the same interpretation for Jesus just have trusted his disciples with spiritual work. When we speak of laborers we usually use the term in its narrow sense, understanding that it means those who make their living with physical work. The justification of using this term in this narrower sense may be found in the fact that the vast majority of those people who may come under this term are actually those working physically. But we should bear in mind

that the term does not exclude spiritual and intellectual workers, who are also laborers, in many cases labouring harder than physical laborers, and do not count the hours a labor done in the silence of studies. Yet because the vast majority of laborers are working physically we are inclined to think of them as we hear the word. Using a psychological expression: it is simply a matter of generalization. It is in this narrower sense that I am using the term in the present study.

Now the reference of Jesus in the above quotation points clearly to spiritual workers as deserving their wages or rations. In the same time, however, the saying does not exclude physical laborers. Indeed the saying in itself is so general that it inevitably includes all types of laborers, be it physical, spiritual, or intellectual. And if any of the disciples would have specified the question and asked Jesus if he means to include all types of laborers, with a possible provision if only they are engaged in useful work, Jesus no doubt would have declared all of them as worthy of their rations. It may be observed that even the disciples being commissioned as they were for spiritual work, they also necessarily must have performed physical work as they went forth to obey the commandment of Jesus. For going forth from village to village, from city to city, taking advantage of the usual method of apostles and of Jesus in their travelings, that in itself must be regarded as considerable physical performance.

Matthew XI:28 contains a saying of Jesus which is very much liked by most of the Christians. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We do not find this saying in either Mark or Luke. It is recorded only by Matthew. Some scholars, among them Montefiore, dispute the genuineness of this verse, others headed with Harnack regard it as genuine.¹ Whether it is genuine or not, we cannot know it with certainty. The fact is that it is recorded by one of the Synoptics as a saying of Jesus. If it has any claim to be a saying of Jesus, it seems to reveal a clue to an understanding of how Jesus might have looked upon those of his class laboring hard and being burdened heavily. A. J. Grieve makes on this point the following comment: "The 'weary and heavy laden' are those who toil under the demands of the Law and its Rabbinical amplifications. Jesus offers them rest or refreshment."²

While we have no ground to doubt that "the demands of the Law and its Rabbinical amplifications" played an important part in making life harder for the common people of Palestine, yet it seems to me that it was not the only factor that caused hardships for this poor people. As we already have noted, they suffered from double taxation, not religious only, but governmental. And no doubt they paid their religious dues with a willingness unlike to the other because it had to do with their own religion. How different must have been the feeling

1. Peake's Commentary, p. 712.

2. Ibid, p. 711.

with which they paid the taxes to the hated foreign intruders. Roman taxation necessarily had to do with the view which was taken by Jesus looking upon them as being "heavy laden." And we should not overlook the fact that before taxation could be paid they had to be supplied at least with some necessities which helped them to remain in the land of the living. For the majority of the common people, however small their aspirations were in this respect, the earning of the common necessities in itself must have ~~been~~ taken a considerable effort. In my opinion it is very probable that this also served the background in Jesus' mind when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." From the point of view of our study, the saying expresses, if nothing more, a realization on the part of Jesus of some of the important problems with which the laboring masses were struggling. And he wanted to help them.

The most suggestive passage that we find in the Synoptics in reference to Jesus' teachings concerning the laborer is Matthew XX:1-15. It is the parable of the labourers in the vineyard. The quotation is taken from Moffatt's translation:

"The Realm of heaven is like a householder who went out early in the morning to hire labourers for his vineyard; and after agreeing with the labourers to pay them a shilling a day he sent them into his vineyard. Then, on going

out at nine o'clock he noticed some other labourers standing in the market place doing nothing; to them he said, 'You go in the vineyard too, and I will give you whatever wage is fair.' So they went in. Going out again at twelve o'clock, he did the same thing. And when he went out at five o'clock, he came upon some others who were standing; he said to them, 'Why have you stood doing nothing all the day?' 'Because nobody hired us,' they said. He told them, 'You go into the vineyard too.' Now when evening came the master of the vineyard said to his bailiff, 'Summon the labourers and pay them their wages, beginning with the last and going on to the first.' When those who had been hired about five o'clock came, they got a shilling each. So when the first labourers came up, they supposed they would get more; but they too got each their shilling. And on getting it they grumbled at the householder. 'These last,' they said, 'have only worked a single hour, and yet you have ranked them equal to us who have borne the brunt of the day's work and the heat!' Then he replied to one of them, 'My man, I am not wronging you. Did you not agree with me for a shilling? Take what belongs to you and be off. I choose to give this last man the same as you. Can I not do as I please with what belongs to me? Have you grudge because I am generous?'

Jesus speaks here about labourers, about the quantity of their work, and about their wages. The passage as a

whole is, however, an illustration as to the spirit that pervades the relationships when the Realm of heaven, the kingdom of God is realized. While the story is evidently invented for the sake of the illustration of a larger truth, yet in its details it corresponds to the central idea which is to show that the basis of the kingdom of God is love-motivated goodwill.

Here are some observations which are suggested by the passage:¹

1. All should be given the opportunity to work. That is what the householder does give to those willing to work. He makes a special effort to see that all waiting for work be given the opportunity to work.

2. To all those should be given a decent living who are willing to work according to their ability and according to their opportunity. There can be no question that those who worked one hour would have done as much work as those who started in the morning. The quantity of accomplished work must have been unequal. Yet they receive equal wages. Both must have a decent living. Unequal opportunity or unequal ability should not deprive anyone from the right of a decent living.

3. No one should stand idle "doing nothing all the day." Being idle is waste of life, waste of time, waste of usefulness. It is dangerous both for the one not working and

1. Kent, The Social Teachings of the Prophets and Jesus, pp. 234-238.

for the society as well. The householder do not want to see anybody idle who otherwise are able to do useful work.

4. Responsibility for giving employment lies with those members of the society who have the power to provide employment. The householder held it to be his duty to give employment to all those to whom he possibly could give. He regarded his vineyard as a means of giving to him this opportunity.

5. Remuneration should be not according to the amount of work done but according to the just needs of each worker. This question is already touched in the second point. The better qualified for work should regard the larger amount of work done by him not as the basis to demand for himself more than for others but as a contribution to the general welfare of the society in which he is living. Every worker in the parable gets the same amount.

6. Larger share for the able than his needs is possible on the expense of the less able. While it is not told in the parable what the householder himself regarded to be his own share to cover his own needs, it is evident from the story that he did not look so much for the largeness of his own share as for the principle that every worker should receive the amount which was needed for them. The fact that some did not have the opportunity to do more work does not mean that their needs are unlike to those who could work all day. If a

member of the society gets more as his share from society's products it necessarily means that another member must get less.

7. Giving to every worker according to their needs is the basis of the welfare of the society as a whole. Unequal wage means unequal living. Unequal share in life's goods means divisions into classes of richer, still richer, poorer and still poorer classes. A society which tends to add more to the wealth of those who already possessing wealth and take away from the poor even what they have is not controlled by love-motivated goodwill. The welfare of the society as a whole is tested by the total number of the welfare of its people. John Ruskin stroke the true note saying:¹ "There is no wealth but life. Life including all its powers of love, ~~joy~~ joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others."

While the few references of Jesus to the laborer are full of suggestiveness, yet taking them in seclusion from the rest of his recorded teachings would mean a very incomplete survey toward the understanding of our problem. Therefore we must take a larger view to see what light the fundamental

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1. Unto this Last, p. 185.

teachings of Jesus throw on the problem of the laborer.

What are the essentials of Jesus' social teachings? Is there a social Gospel?

The whole question of the social Gospel stands or falls with one single fact. Does the teaching of Jesus imply an urge of perfection not only in spiritual realms but in outward conditions as well? Does the teaching of Jesus embrace the whole human society or only individuals in the human society?

Many laborers like to look upon Jesus as upon the first socialist. Although at first it would disillusion them to deny that assumption, yet I think, the statement safely can be made that he was not a socialist. If he would have been a socialist his concern would have been more along the line of labor organizations. As a matter of fact he did not attempt to work out any system whatsoever. The nature of his task was not external and consequently he did not lay emphasis upon formal things as socialists do in our days. He was not a socialist.

Neither was he an ascetic. It is true that he often withdrew from his companions to remain alone with his Father. He also told us to enter our inner chamber when we pray. But this closer fellowship with God is not meant to give up and to neglect our relationships with men. On the contrary, Jesus' principle was not to leave men with their evil conditions

for themselves in order to build up a seperated and better social order. As Shailer Matthews puts it, according to the principles of Christ " a man is not merely to be saved out from an evil society - the world; he is also to be saved into a good society - the kingdom of God."¹

Up to his public ministry Jesus lived in a warm and beautiful relationship of family life. There must have been in the home of Jesus a beautiful and ideal family life, for Jesus used the terms of family relationships to designate the relationship between God and man. Jesus very probably shared the joy of good companionships, he must have had friends, he looked upon men with open eyes, and learned to know them in their true nature. With the beginning of his public ministry, he continually lived in the companionship of his disciples and after the course of his instructions he sent them out two by two for the purpose of teaching and preaching the good news of the gospel. By no means was Jesus an ascetic.

There is a great deal of truth in the statement of Pastor Naumann of Germany when he says:

"Jesus Christ is neither a philosopher nor a statesman, neither physicist nor economist.....he brings neither conclusions nor methods. He lives, and his life is the revelation of God."

Truly Jesus Christ was ~~the~~ first of all a revealer

1. The Social Gospel, p. 18.

of the living God. His main concern was to show the right relationship between God and man. On the one hand he made us known God in his true nature, who is a loving Father, who cares for all His children, and shines His sun upon the good and upon the evil as well. That God loves even the godless is hard to grasp for many of us, as Emil Brunner, the eminent theologian has recently pointed out.¹ "One does not care to believe that with God the differences we establish between godless and pious, believers and unbelievers, the spiritually minded and the unspiritually minded, the more earnest and the not morally earnest, those who have accepted Christ and those who have not - that these differences count for nothing with God."

On the other hand Jesus was moved by compassion towards mankind, seeing that they are living as prodigal sons giving away in riotous life all their treasures, when they might live in the warm and happy household of their Father, who is forgivingly willing to receive even the prodigal sons. Jesus showed us the way back to God. His only and chief concern was religion, he was a revealer of the loving Father. Love is the keynote both to God and to men. Love is the keynote of God's relations to us.

From such teaching it follows that human beings must have infinite value in the sight of God. If God loves us as

1. The Christian Century, March 26, 1930, p. 396.

individuals each by each, it is the worth of every individual life, at least in its possibilities, which must be the basis of God's love, for it is inconceivable that God would love entirely valueless subjects. A very high estimation of the worth of human life is expressed in the teachings of Jesus.

There is value even in the lives of those who are prodigals. Luke 19:10 reads, "The Son of Man came to seek and to save that which was lost." It was not a principle with Jesus to avoid the companionship of the poor and of the sinners, on the contrary he associated with them at many occasions. Where there is no sickness there is no need for physician. A person does not necessarily lose his inherent value in the time of sickness. That is the time when he really needs to be healed, for what an opportunity lies before him to do good, to be of service and helpfulness with a new opportunity! Even so a man being alienated from God, being in a state of unhealthy condition, does not make him valueless in the eyes of the all-loving God. There is capacity in every heart to turn to God. And what an opportunity lies before every heart that turns to God! To grow daily in Christlikeness, to reflect ~~of~~ the spirit of Him in whose image we were created, this is the opportunity before every man who turns toward God. Jesus does not value man so much in his present state as in his possibilities of becoming a son of God. So he looks upon Mary Magdalene valuing her in the possibility of her true womanhood. He regards the vacillating

Peter's character in its possibilities to be the rock upon which he can build his Church. There is such worth even in a repenting thief of the cross beside him on the Golgotha which is to be welcome in the Paradise. The worth of human life is then the second principle of Christ. From love and value of human life follows the third principle which underlies the whole teaching and life of Jesus Christ and this is service.

Service is simply putting love ~~and~~ ~~practicing~~ our valuation of those who are worthy of our love into practice. A few Scripture quotation will reveal the place and significance of service in the life of Jesus. Mark X:45: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Luke XXII:27: "I am in the midst of you as he that serveth." Truly Jesus' whole life can be summed up in these words: service to God, and service to men. Jesus made service the rule not only for himself but he bid his disciples to serve also. The true measure of greatness is something else what they understood it to be in that time, or even what we understand it to be in our own days. It is not the ruler or the rich man who is great. Matthew XXIII:11 reads, "He that is greatest among you shall be your servant." The service rendered by a man is the true measure of his greatness. The parable of the Good Samaritan is a most beautiful teaching and illustration of the real meaning of what Christ meant by service. This parable is the apotheosis of service.

Love, Value of human life, and service are the three main principles of Jesus' teachings and of his whole life.¹ These principles must be the basis of the Christian life in all relationships, if it is to be Christian. These are the principles which are to make up the Kingdom of God. Christ as a rule emphasizes first of all the individual relationship to God and man. Our attitude toward God should not be a "by-the-way" product, if it is to be genuine, it must be personal. No one can take the moral responsibility of a sin which is committed by someone else. Everybody is alone responsible for his own deeds.

What are then the applications of the principles of Christ toward the social organization which is made up so largely of laborers? For one thing, as we already made reference to it, he did not introduce a new social system. His references in connection with the social organization as to its laborers are merely incidental and occasional. In the words of Francis G. Peabody², "The supreme concern of Jesus throughout his ministry was, - it may be unhesitatingly asserted, - not the reorganization of human society, but the disclosure to the human soul of its relation to God." How little Jesus really cared for worldly conveniences is strikingly shown in the description of W.M. Thomson: "With uncontrolled power to possess all, he owned nothing. He had no place to born in but another

1. The Church and Industrial Reconstruction, pp. 9-33.

2. Peabody, Jesus Christ and the Social Question, p. 77.

man's stable, no closet to pray in but the wilderness, no place to die but on the cross of an enemy, and no grave but one lent by a friend."²

Yet a closer observation will show that the principles of Christ inevitably involve the questions of social living. Christ cannot be restricted to isolated phases of human life. His spirit is too great to close it into a particular chamber of classification. It embraces all things which occur in this wide world. It must impregnate all relationships which exist among the members of this great human family upon earth. Man is both the object and the subject of human relationship. He is a social being and no man can live apart from human society. One may withdraw temporally from human society and even he may live alone for a comparatively long period of time, though it is difficult to imagine how a real Robinson Crusoe of modern times would be able to live for a whole life, having nobody's help and contribution in feeding, in clothing, in sheltering, not speaking of education, and of the depraved task of the noble organism of human tongue. The fact is that man is born into a family and is by nature irrecoverably in need of loving care. Apart from society and companionship there is but degradation and destruction for him. Man is a social being and the value of individual life does not lie in isolation, rather it lies in group relationships

2. Quoted by Rauschenbusch, in his Christianity and the Social Crisis, p. 84.

where love is the principle and controlling motive. Love may begin with the individual but it certainly does not and should not end with the self. Professor Walter Rauschenbush says in his "Christianity and the Social Crisis".¹ "The fundamental virtue in the ethics of Jesus was love, because love is the society making faculty. Human life originates in love..... Pride disrupts society. Love equalizes." So the principle of love is social in its function and presupposes a definite attitude toward society as a whole. Love is expressed in service. Truly, real love does not consist merely dropping this word from the lips, nor does it consist in a sympathetic feeling of heart. Love is more than a beautiful word, and it is more than a sympathetic feeling. Real love leads to action of help and service. Certainly love must be followed by service to the ones whom we prize as worthy of our love. In a word, service is the crown of love. The degree of service is the true measure in our application of the principles of value of human life and love. A Christian man will act in accordance with these principles whether he is an employer or an employee, a business man or a politician. Service, love, and valuation of human life cannot function if not in social relationships. These Christian principles must have a testing and controlling word in all kinds of human organizations whether it be an

1. Rauschenbush, Christianity and the Social Crisis, p. 67.

individual undertaking, an industrial or a commercial organization, whether it be a Church group or a State government. For there is no industrial organization and no commercial agency, there is no Church and no State which ultimately would not deal with men and women in a way which affect human life for better or for worse.

So it would be an unpardonable sin to close our eyes before conditions which we know that violate the principles of Christ. So in a measure that economic, industrial, and political conditions affect human life, so far these are not only economical, industrial, and political questions but moral and religious issues as well.

One single purpose must control every human organization and it is this, whether it does promote the common good of mankind, the Kingdom of God, or whether it does hinder it. The principles of Christ are our means of guidance to the end of the realization of the Kingdom of God. "Seek ye first the Kingdom of God!"¹ This is the summary of Jesus' message. It includes all relationships, it involves the place that the laborer is entitled to have in a Christianized society. And so we may be convinced, "That Jesus had a social gospel, a message of social salvation, and it is still a gospel even for modern civilization."² That it is so is for the greater glory of the

1. Matthew VI:33.

2. McCown, The Genesis of the Social Gospel, p. 378.

all-embracing power of the Son of God and of his Gospel.
Professor Francis G. Peabody's is indeed not an exaggerated
saying:¹

"The unexhausted gospel of Jesus touches each
new problem and new need with its illuminating power,
while there yet remain myriads of other ways of radiation
toward other souls and other ages, for that Life which is
the Light of men."

1. Jesus Christ and the Social Question, p. 75.

II

HOW MUCH CHRISTIANS SUCCEEDED
IN THE PRACTICE OF JESUS '
TEACHINGS CONCERNING THE
LABORER ?

1. FROM THE BEGINNINGS TO CONSTANTINE.

The earthly carrier of Jesus was suddenly ended. He was executed as one of the malefactors. How were the followers affected by his teachings of a new society? What was the change that was brought into the life of the laborer in the course of history which we may recognize as due to the principles laid down by Jesus?

Written documents touching this question are scant but not entirely lacking. Let us try to form a picture from those to which we shall have access. Our picture thus gained may not be a complete one, still it may give us some idea upon which to approximate a fair conclusion.

The striking thing about the Apostle Paul is that in spite of all his eschatological views and expectations we find frequent references in his Epistles which indicate his interest in the social problems of his time. To say that the social problem was his chief interest would not correspond to the truth, but to deny his concern in the social question would be equally a false understanding of Paul. The central fact and basis of his religion was the redemptive work of Christ in his death and resurrection. As his Master and Lord was not a socialist so Paul cannot be called to be a socialistic agitator either. He wrote his Epistles for the command of special and difficult situations and his social references are incidental merely.

In addressing himself to the slaves Paul says in First Corinthians VII:21-22:

You were a slave when you were called? Never mind. Of course, if you find it possible to get free, you have better avail yourself of the opportunity. But a slave who is called to be in the Lord is a freedman of the Lord.

Colossians III:22-23:

Servants, obey your masters here below at every point; do not work simply when their eye is on you, like those who court human favour, but serve them with a single heart out of reverence for your Lord and Master. Whatever be your task, work at it heartily as servants of the Lord and not of men.

Ephesians VI:9:

And as for you, masters, act by your servants in the same way, and stop threatening them; be sure that they and have a Lord and Master in heaven, and there is no partiality about him.

Ephesians IV:28:

Let the thief steal no more; rather let him work and put his hands to an honest work, so as to have something to contribute to the needy.

Second Thessalonians III:6-12:

Brothers, we charge you in the name of the Lord Jesus Christ to shun any brother who is loafing, instead of the rule you got from us. For you know quite well how to copy us;

we did not loaf in your midst, we did not take free meals from anyone; no, toiling hard at our trade, we worked night and day, so as not to be a burden to any of you. Not that we have no right to such support; it was simply to give you a pattern to copy. We used to charge you even when we were with you, 'If a man will not work, he shall not eat.' But we are informed that some of your number are loafing, busybodies instead of busy. Now in the Lord Jesus Christ we charge and exhort such persons to keep quiet, to do their work and earn their own living.

Romans XV:1:

We who are strong ought to bear the burdens that the weak make for themselves and for us.

Second Corinthians VIII:3-4:

I can testify that /the churches of Macedonia / up to their means, aye beyond their means, they have given & - begging me on their own accord, most urgently, for the favor of contributing to the support of the saints.

The Act of the Apostles is a most thrilling account of the sincere and earnest effort of the early church, and of the early Christians to live up to the principles of Christ. The followers of Jesus Christ have not been organized in the beginning, they simply came together as those who belong to the same family and naturally are interested in each others since they were all brothers in Jesus Christ. They shared each

other's joys and sorrows as well. Organization developed slowly and gradually, only as the need arose. The spirit of brotherhood deeply penetrated their hearts and consequently it found an expression in their daily life.

Acts II:44,45:

The believers all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as anyone might be in need.

Acts IV:34-35:

There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was then distributed according to each individual's need.

JAMES V:1-9:

Come now, you rich men, weep and shriek over your impending miseries! You have been storing up treasures in the very last days; your wealth is rotting, and your cloths are moth-eaten; your gold and silver lie rusted over, and their rust will be evidence against you, it will devour your flesh like fire. See, the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have revelled on earth and plunged into dissipation; you have fattened yourselves as for the Day of slaughter; you have condemned, you have

murdered the righteous - unresisting.

The Epistle of James deals with the poor and with their problems, with their propertyless who are the most susceptible to the gospel call. Its tone is highly social with a strong emphasis upon social justice and obligations. According to James, a religion which does not affect our daily conduct and social relationship is not religion at all. There is no such thing as faith in a loving God on the one hand, and indifference towards other's sufferings on the other hand. The spirit of the Epistle breathes an earnest effort to realize the principles of Jesus in daily life, presenting the problem of putting the religion of love into practice.

Harnack makes the following comment on the early Church:¹

It was beyond question that a Christian brother could demand work from the church, and that the church had to furnish him with work. What bound the members together, then, was not merely the duty of supporting one another - that was simply the ultima ratio; it was the fact that they formed a guild of workers in the sense that the churches had to provide work for the brother whenever he required it. This fact seems to me of great importance from the social standpoint. The churches were also labour unions... The church did become in this way a refuge for people in distress, who were prepared to work. Its attractive power was consequently intensified, and

from the economic standpoint we must attach very high value to a union which provided work for those who were able to work, and at the same time kept hunger from those who were unfit for any labour.¹

Clement, bishop of Rome, wrote some time between 93-97:²

Let the rich man provide for the wants of the poor, and let the poor man bless God because He has given him one by whom his need is supplied...

We know many among ourselves who have given themselves up to bonds in order that they might ransom others. Many, too, have surrendered themselves to slavery and with the price received for themselves have provided food for others.

In the document called "Didache", dated circa 100 A.D. we find the following instructions:³

IV:8. Thou shalt not turn away from him that hath need, but shalt share all things with thy brother, and shalt not say that aught is thine own: for, if ye are partners in the eternal, how much more are ye partners in the perishable?

IV:10. Thou shalt not command thy servant or thy handmaiden, who hope on the same God, in thy bitterness, lest they

1. Harnack, The Expansion of Christianity, p. 219.

2. Quoted from Stead's, The Story of Christianity, p. 50.

3. B. J. Kidd, Documents Illustrative of the History of the Church, pp. 33, 36.

fear not the God who is over both:for he cometh not to call according to respect of persons,but on those whom the Spirit prepared.

XII:2-5. If he that cometh is a passer-by,succour him as far as ye can;but he shall not abide with you longer than two or three days unless there be necessity.But if he be minded to settle among you,and be a craftsman,let him work and eat.But,if he hath no trade,according to your understanding provide that he shall not live idle among you,being a Christian. But,if he will not do this,he is a Christmonger: of such men beware.

Brace calls attention to the significant event that "as early as 119 A.D. we hear that Hermes,a Prefect of Rome,being converted,presented 1,250 slaves for baptism,all having been freed."¹

In the Epistle of Barnabas,dated circa 130 A.D. we have the following reference:²

Thou shalt not join thyself to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity;and although wearing an aspect of simplicity,are on the watch to plunder others.

1.Brace,Gesta Christi,p.42.

2.Stead,The Story of Social Christianity,p.55.

In the Apology of Justin Martyr, dated circa 150 A.D. we read:¹

And such as are in prosperous circumstances and wish to do so, give what they will, each according to his choice, and what is collected is placed in the hands of the president. He assists the orphans and widows and such as through sickness or any other cause are in want; and to those who are in bonds, and to strangers from afar, and, in a word, to all who are in need, he is a protector.

And again he gives the following description:²

We who formerly delighted in fornication, now embrace chastity alone. We who valued above all things acquisitions and possessions, now bring what we have to a common stock and communicate to every one in need.

Tertullian circa 200 A.D. writes in his Apology:³

The most approved elders preside over us, having obtained this honour not by money, but by character; for with money is nothing pertaining unto God purchased. Even if there be with us a sort of treasury, no sum is therein collected, discreditable to Religion as though she were bought. Every man placeth there a small gift on one day in each month, or whenever he will, so he do but will, and so he be but able; for no

1. Kidd, Documents Illustrative the History of Church, p. 76.

2. Stead, The Story of Social Christianity, p. 58.

3. Kidd, Documents Illustrative etc., p. 144.

man is constrained, but contributeth willingly. These are as it were the deposits of piety; for afterwards they are not distributed in feasting and in drinking, and in disgusting haunts of gluttony, but for feeding and burying the poor, for boys and girls without money and without parents, and for old man now house-ridden, for the shipwrecked also, and for any who in the mines, or in the islands, or in the prisons, become their Creed's pensioners, so that it be only for the sake of the way of God. But it is the exercise of this sort of love, which doth, with some, chiefly brand us with the mark of evil. "See," say they, "how they love each other"; for they themselves hate each other: and "see how ready they are to die for each other"; for they themselves are more ready to slay each other.

In 316 Constantine thus writes to an archbishop:¹

It has pleased me for a long time to establish that in the Christian Church, masters can give liberty to their slaves provided they do it in presence of all the assembled people and with the assistance of Christian priests, and provided that, in order to preserve the memory of the fact, some written document informs where they sign as parties or as witnesses.

Lactantius wrote circa 320:²

Nor is there any other cause why we mutually

1. Brace, *Gesta Christi*, p. 54.

2. Stead, *The Story of Social Christianity*, p. 81.

bestow on each other the name of brethern, except that we believe ourselves to be equal. Though in lowliness of mind we are on an equality, the free with the slaves, the rich with the poor, nevertheless in the sight of God we are distinguished by virtue.

In 321 Constantine proclaims:¹

He who under a religious feeling has given a just liberty to his slaves in the bosom of the Christian Church, will be thought to have made a gift of a right similar to Roman citizenship.

De Rossi makes the observation² that the "title" "slave" never occurs in the sepulchral inscriptions of Christianity.

Reading these utterances one cannot but feel the intensity and earnestness with which the Christians of the first three centuries tried to put into practice their religion of love and brotherhood and service. While they did not set themselves to free the slaves, yet taking them into their community on equal terms was a revolutionary attitude which must have meant very much in their life of labour and hardships.

Equality of slave and free before God is a principle which, if sincerely believed, inevitably leads toward

1. Brace, *Gesta Christi*, p. 54.

2. Adolf Harnack, *The Expansion of Christianity*, p. 208.

the betterment of the social and economical conditions of slaves. And so it did, for already Paul demands from the masters fair dealing for the slave. A strong emphasis is laid upon the honesty of work which necessarily raised the moral standard of the worker as well. Finding work for those out of work was regarded as responsibility of the church, else they were provided with their necessities from the church fund. This provision gave to the laborer a feeling of security which protected him from the deteriorating fear which is so common in our own age among the laboring population. Work was a duty for a Christian for only by work can a man be a useful member of the society, and not a burden upon it. Work is a duty because no man with ability to work has the right to be idle and supported by others. Honest work gives an opportunity to self-support on the one hand, and to help the needy on the other hand. For the able is responsible for the unable. In the family of God men do not deprive their brothers from the goods of the life abundant, rather they share it with each other. Exploitation is fiercely condemned. Is it wonder that Christianity attracted the working masses to such a degree that they were willing to suffer persecutions and all kinds of tribulations for the sake of their religion? The above-given picture shows that to these early Christians religion meant a spiritual, social, and economical change in their life. Life became more abundant for them.

2. FROM CONSTANTINE TO THE REFORMATION.

In the Apostolic Constitutions which is attributed by Harnack as belonging to 340 to 360 we find the following interesting reference:¹

Let the slaves WORK FIVE DAYS; on the Sabbath day and on the Lord's let them have leisure to go to church for instruction in piety. Let slaves rest from their work all the Great Week.

Ambrose, who lived between 337-397 declared:²

Nature created everything for common use. If there are men excluded from the enjoyment of the products of earth, it is contrary to Nature. The unequal division of this wealth is the result of egoism and violence. Nature is the mother of common right: usurpation is the mother of private right.

The chief spokesman of the laborer of this age was John Chrysostom, living between 345 and 407. he said:³

Come let us examine the race of workmen and artisans. For these above all seem to live by honest labour and the sweat of their own brow. But when they do not take heed to themselves... the dishonesty that arises from buying and selling they bring into the work of honest labour.

They that are possessed of lands and reap the wealth that springs from the earth - what can be more unjust

1. Stead, The Story of Social Christianity, p. 85.

2. Ibid, p. 115.

3. Ibid, p. 117.

than these? For if anyone were to examine how they treat their wretched and toil-worn labourers, he will see them more cruel than savages. For upon them that are pining with hunger and toiling throughout all their life, they but impose constant and unbearable payments, and lay on them labourious burdens, and they that treat their bodies like asses or mules, or rather like stones, allowing not so much as to draw breath a little while. And when the earth yields and when it does not yield, they alike wear them out and grant them no indulgence. Why should one speak of the merchandise which they make of them, the sordid gains which they gain by them, by their labours and by their sweat, filling winepresses and wine vats, but not suffering them to take home so much as a small measure, but draining off the entire ~~measures~~ fruits into the casks of their wickedness and flinging to them for this a little money? And new kinds of usury also do they devise, and not lawful, and this when he from whom it is exacted has a wife, is bringing up children, is a human being, and is filling their threshing floor and their winepress by his own toil.

Again Chrysostom says:¹

Behold, the idea we should have of the rich and covetous! They are truly as robbers, who, standing in the public highways, despoil the passer-by; they convert their chambers into caverns, in which they bury the goods of others.

1. Sherwood Eddy, Religion and Social Justice, p. 80.

Gregory the Great lived between 540 and 604. We have the following quotation from his writings:¹

The land which yields them /to the rich / income is the common property of all men, and for this reason the fruits of it, which are brought forth, are for the common welfare. It is therefore absurd for people to think they do not harm when they claim God's common gift of food as their private property, or that they are not robbers, when they do not pass on what they have received to their neighbours. Absurd! because almost as many folk die daily as they have rations locked up for at home. Really, when we administer any necessities to the poor, we give them their own; we do not bestow our goods upon them. We do not fulfil the works of mercy; we discharge the debt of justice.

Saint Theodore of Constantinople in the ninth century a definite attitude in the question of slavery:²

Thou shalt possess no slaves, neither for domestic service nor for the labour of the fields, for man is made in the image of God.

The monastery of Cluny in France was founded in 910 and made valuable service to popular education. Of the school of Cluny the monk Udalbric said:³

It would be difficult for the son of a king to be brought up with more care in the palace than is shown to the

1. Conrad Noel, Socialism in Church History, p. 108.

2. Brace, Gesta Christi, p. 42.

3. Stead, The Story of Social Christianity, p. 164.

very least of these in Cluny.

Stead remarks in connection with the Cluny monastery, that "the library of the monastery was accessible to the poor and books were lent out to the poor at the descretion of the abbot."

The monks of this age made valuable contribution to agricultural education. It is to the credit of the Benedictine monks of the eleventh century that in Hungary they "cleared the forests, cultivated the recovered land, and built villages for the colonists who flocked to them, teaching the people western methods of agriculture and western arts and handicrafts."¹

Dom Butler says of the Cistercians of the twelfth century:²

It was as agriculturists and cattle breeders that the Cistercians exercised their chief influence on the progress of civilization in the later middle ages: they were the great farmers of those days, and many of the improvements on the various farming operations were introduced and propagated by them... They depended for their income wholly on the land. This developed an organized system for selling their products, cattle and horses, and notably contributed to the commercial progress of the countries of Western Europe... It was by this system of

1. Stead, the Story of Social Christianity, p. 183.

2. Ibid, p. 187.

lay brothers that the Cistercians were able to play their distinctive part in the progress of European civilization.

Thomas Aquinas living in the thirteenth century says in regard to possession and its use:¹

A man ought not to hold exterior things as his own, but as common to all, that he may portion them out readily to others in time of need. Distinction of possessions comes not by natural law but by human convention... In urgent necessity a man may succour his need by taking the property of another, either openly or secretly, and this is not properly speaking theft.

In the fourteenth century Archbishop Langham said in a sermon:²

In the beginning of the world there were no bondmen; no man ought to become bond unless he has done treason to his lord, such treason as Lucifer did to God. But you and your lords, good people, are neither angels, nor spirits; both you and they are men, men formed in the same similitude. Why then should you be kept like brute beasts? and why, if you labour, should you have no wages?

Good people, things will never go well in England so long as goods be not in common, and so long as there be villains and gentlemen. By what right are they whom men call

1. Stead, The Story of Social Christianity, pp. 213, 214.

2. Noel, Socialism in Church History, pp. 188, 189.

lords greater folk than we? On what ground have they deserved it if all came from the same father and mother, Adam and Eve? How can they say or prove that they are better than we, if it be not that they make us gain for them what they spend in their pride?

This is how Dr. Lindsay characterizes the social achievements of the thirteenth and fourteenth centuries:¹

Nothing shows how the Church of the thirteenth and fourteenth centuries had instilled the mind of Jesus into the peoples of Europe like the zeal with which they tried to do their duty by the poor, the sick and the helpless. Institutions, founded by individuals or by corporations, for the purpose of housing the destitute abounded, and men and women willingly dedicated themselves to the service of the unfortunate.

Ashley makes the following comment:²

It has been usual until recently, with the rank and file of modern economics, to speak of three "factors", "instruments", "agents", or "requisites" in production, viz. land, labour, and capital, and to put them all on very much the same level of importance. Mediaeval thinkers saw but two, land and labour. The land was the ultimate source of all wealth; but it needed human labour to win from it what it was able to

1. Stead, The Story of Social Christianity, p. 253.

2. Noel, Socialism in Church History, p. 183, 184.

provide. Labour, therefore, as the one element in production which depended on the human will, became the center of their doctrine. All wealth was due to the employment of labour on the materials furnished by nature; and only by proving that labour had been engaged in bringing about the result could the acquisition of wealth by individuals be justified. "God and the labourer," as one widely read theologian expressed it, "are the true lords of all that serves for the use of man. All others are either distributors or beggars"; and he goes on to explain that the clergy and gentry are debtors to the husbandmen and craftsmen, and only deserve their higher honour and reward so far as they fitly perform those duties, as "ruling classes", which involve greater labour and greater peril. The doctrine had thus a close resemblance to that of modern socialists; labour it regarded both as the sole /human/ cause of wealth, and also as the only just claim to the possession of wealth.

Making this brief survey which must be limited not only on the account of the scarce and sporadic material on the subject but also by a consideration of the limitations of this study, we must bear in mind that presently we are dealing with that phase of Christian history which may illuminate possible applications of the principles of Jesus in connection with the life ~~and~~ of the laborer throughout different historical periods. And it is for us to observe that the impli-

cationx of the principles of Christ from Constantine to the Reformation was not entirely forgotten. In comparison with the intensity and earnestness of the Christians of the first three centuries we find that in this period something is lost from the former enthusiasm. The association with the State points to a declination of Christian morality, so that the inherent power in the principles of Christ was considerably slowed up in its effect to raise the standard of the life of the labouring people. But as we have seen it was not entirely forgotten, not entirely checked up. And our evidences show how Jesus' principles are again and again recurring, now making an unheard leisure time for slave-workers, then urging an equalization of wealth produced by labor, and again in providing educational opportunities for the poor.

3. FROM THE REFORMATION TO THE TWENTIETH CENTURY.

In 1525 the German peasants in the so-called "Twelve Articles" put forth their case as follows:¹

It has been the custom hitherto for men to hold us as their own property, which is pitiable enough, considering that Christ has delivered and redeemed us all, the lowly as well as the great, by the shedding of His precious blood. Accordingly it is consistent with Scripture that we should be free and should wish to be so... We therefore take it for granted that you will release us from serfdom as true Christians, unless it should be shown us from the Gospel that we are serfs.

Sir Thomas Smith writing on "The Commonwealth of England" in 1589 says in part:²

I think both in France and England the change of religion to the more gentle and more equal sort / as the Christian religion is in respect to the Gentiles / caused this whole kind of servile servitude and slavery to be brought into that moderation... so that they almost extinguished the whole... This persuasion I say of Christians, not to make nor keep his brother in Christ, servile, bond and underling for ever under him, as a beast rather than as a man, and the humanities which the Christian religion doeth teach, hath engendered through Realms / not near to Turks and barbarians / a doubt,

1. Quoted from *The Church and Social Reconstruction*, p. 245.

2. *Brace, Gesta Christi*, p. 251.

a conscience and scruple to have servants and bondmen; yet necessitie on both sides, on the one to have helpe, on the other to have service, hath kept a figure or fashion thereof.

Calvin wrote in his Institutes:¹

No member holds his gifts to himself, or for his private use, but shares them among his fellow members, nor does he derive benefit save from those things which proceed from the common profit of the body as a whole. Thus the pious man owes to his brethren all that is in his power to give.

R.H. Tawney observes in his "Religion and the Rise of Capitalism":²

Apart from its qualified indulgence to interest, Calvinism made few innovations in the details of social policy, and the contents of the program were thoroughly medieval. The novelty consisted in the religious zeal which was thrown into its application. The organ of administration before which offenders were brought was Consistory, a mixed body of laymen and ministers. It censures harsh creditors, punishes usurers, engrossers and monopolists, reprimands or fines the merchant who defrauds his clients, the clothmaker whose stuff is an inch too narrow, the dealer who provides short measure of coal, the butcher who sells meat above the rates fixed by authority~~xxx~~, the tailor who charges strangers excessive prices, the surgeon who demands an excessive fee for an operation.... From the election

1. Tawney, Religion and the Rise of Capitalism, pp. 118.

2. Ibid, p. 119.

of Beza in place of Calvin in 1564 to his death in 1605, hardly a year passes without a new demand for legislation from the clergy, a new censure on economic unrighteousness, a new protest against one form or another of the ancient sin of avarice.

Again Tawney says:¹

For the middle classes of the early seventeenth century, rising but not yet triumphant, that enchanted mirror was Puritanism. What it showed was a picture grave to sternness, yet not untouched with a sober exaltation - an earnest, zealous, godly generation, scorning delights, punctual in labor, constant in prayer, thrifty and thriving, filled with a decent pride in themselves and in their calling, assured that strenuous toil is acceptable to Heaven, a people like those Dutch Calvinists whose economic triumphs were as famous as their iron Protestantism - "thinking, sober, and patient men, and such as believe that labor and industry is their duty towards God."

Dr. Mapletoft wrote in 1712 in his "Principles and Duties of the Christian Religion" that the Christian duty includes all those with whom we may come into contact:²

Such are all tenants of their respective Landlords; all poor labourers and handicraftsmen to those that respectively employ them; and all dependents and all inferiors to those who

1. Tawney, Religion and the Rise of Capitalism, p. 211.

2. Cunningham, Christianity and Politics, p. 149.

are their superiors, or who can make any such pretence to take a more particular care of them, than of others who are in a more distant relation. Thus all noble, great and wise men, and all men in general, whose lands and revenues are improved for them by the toil and sweat of the poorer sort, and all great traders and dealers, who live easily and grow rich by the hard labour and pains which others take for them, will find themselves obliged by the laws of Christian equity and charity... to make provision first for the souls, and then too, for a competent subsistence for them and for their families, and suitable relief of the necessities of all those by whose sore travail, and usually too great hardships, they live in so much plenty and esteem.

Dean Mills preaching in the interest of a Hospital, said in a sermon in 1748:¹

These Men / the industrious poor / are the Sinews of our Government and the Sources of our Wealth, and as the Riches arising from them consist in their industry, their health is at least of equal importance to the Public as their Life; for they no longer live to Society than they can serve it by their Labour; whenever Sickness ties up their industrious Hands they are worse than dead to the community, for the Balance is then turned on the contrary side, and instead of

1. Cunningham, Christianity and Politics, p. 149.

being an addition to our wealth they become a heavy burden to the public.

In 1773 Dr. Rusch said in Philadelphia:¹

Future ages, when they read the accounts of the slave trade, if they do not regard them as fabulous, will be at a loss which to condemn most, our folly or our guilt in abetting this direct violation of nature and religion.

In 1774 the Quakers of Pennsylvania excluded from their membership all who bought, sold, or kept negro slaves.²

In 1776 Dr. Gordon in Massachusetts protested against slavery, saying:³

If God hath made of one blood all races of men, I can see no reason why a black rather than a white man should be a slave.

Dr. Parkinson in 1787 says in a sermon:⁴

The claims of the sick poor received additional force from their relation to the rich and to the State. Were some general malady to invade the health of the peasant, manufacturer and mechanic, honour and wealth and learning would become insignificant, as the necessary wants and conveniences of life would be ill-supplied, and the State would sink into poverty and weakness.

1. Brace, Gesta Christi, p. 372. 2. Ibid, p. 373.

3. Ibid, p. 373.

4. Cunningham, Christianity and Politics, p. 154.

The Presbyterian Synod in 1787 "recommended it to all their people to use the most prudent measures, consistent with the interests and the state of civil society in the countries where they live, to procure eventually the final abolition of slavery in America."¹

Summing up his conclusion of a study of three centuries of religious effects on economic conditions Tawney says:²

The language in which theologians and preachers expressed their horror of the sin of covetousness may appear to the modern reader too markedly sulphurous; their precepts on the contracts of business and disposition of property may seem an impracticable pedantry. But rashness is a more agreeable failing than cowardice, and, when to speak is unpopular, it is less pardonable to be silent than to say too much.

William Cunningham makes the following comment on Christian influence on economic changes:³

The influence of Christian sentiment and economic changes had alike tended to raise the status of the labourer in Europe; but, for different reasons, these forces did not serve to prevent or discourage the export of slaves to the new world. The attitude of the Church towards slavery had

1. Brace, *Gesta Christi*, p. 380.

2. Tawney, *Religion and the Rise of Capitalism*, p. 287.

3. Cunningham, *Western Civilization*, pp. 133-134.

been perfectly clear; From the time of S. Paul onwards there had been no condemnation of slavery as an institution, or attempt to interfere with it as a condition of life in ordinary society; there was no assertion of any inherent right of man as man to be free. While, then, there was no condemnation of slavery as such, there were frequent efforts made to lighten the lot of the slave, and to protect him from arbitrary and cruel treatment by his master... the partial freedom which was afforded by limiting the master's right gave the slave an opportunity for gradually bettering his position. Besides contributing in this way to the gradual improvement of the circumstances of the class, the Church treated freedom as an ideal, which ought to be kept in view. The liberating of slaves was encouraged as a form of charity, though it was not regarded as a duty of strict obligation; to keep slaves was not wrong, but to free them was kindly and commendable.

Brace points out¹ that the General Assembly of the Presbyterian Church in 1818 venture to say that slavery is a gross violation of the most precious and sacred rights of human nature; "utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves, and totally irreconcilable with the spirit and principles of Christ." Then they adopted a declaration, which was repeatedly

1. Brace, *Gesta Christi*, p. 380.

reaffirmed by subsequent assemblies, that "it is manifestly the duty of all Christians who enjoy the light of the present day, to use their honest, earnest and unwearied endeavours, as speedily as possible, to efface this blot on our holy religion, and obtain the complete abolition of slavery throughout Christendom."

In the middle of the nineteenth century the Christian Socialism was founded under the leadership of Frederick Denison Maurice and Charles Kingsley. "The various representatives of the movement attacked the competitive system and argued that socialism, rightly understood, was only Christianity applied to practical problems of social reform... The principle contribution of the Christian Socialist group lay... in the matter of influence upon ~~mental~~ the mental attitude of Englishmen toward socialism."¹

In the latter part of the nineteenth century the Lambeth Conferences, which were attended by bishops from all parts of the English-speaking world, witnessed a new interest of the Christian clergy in labor problems. Among their considerations we find the following points:²

Labour. Every man of every class is bound to serve mankind. Idleness is not permissible.....

1. Ogg, Economic Development of Modern Europe, pp. 502-503.

2. Noel, Socialism in Church History, p. 260.

Public responsibility. "Certain conditions of labour are intolerable." We repudiate and condemn "open breaches of social justice," as also "the belief that economic conditions are to be left to the action of material causes uncontrolled by moral responsibility," for "A Christian community is responsible for the character of its own economic and social order, and for deciding to what extent matters affecting that order are to be left to individual initiative, and to the unregulated play of economic forces."

In 1891 Pope Leo XIII. said in his famous Encyclical Letter:¹

Religion is a powerful agency in drawing the rich and the bread-winner together, by reminding each class of its duties to the other and especially of the obligation of justice. Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely arranged, to refrain from injuring persons or property, from using violence and creating disorder. It teaches the owner and employer that the laborer is not their bondsman, that they must respect his dignity and worth as a man and as a Christian; that Labor is not a thing to be ashamed of, if listen to right reason and to Christian philosophy, but it is an honorable calling,

1. Quoted from Davis, *Labor Speaks for Itself*...p.68.

enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels, as means for making money, or as machines for grinding out work.

Among the pioneers of social Christianity of the latter part of the nineteenth century we already find the names of Washington Gladden, Josiah Strong, and Richard T. Ely. And it is interesting to note that in 1892 the editor of the Christian Socialist paper in reply to a charge enumerated sixty-two ministers of his own acquaintance who were deeply interested in the cause of labor.

And so in the period from the Reformation to the Twentieth Century also we find traces of social influences and improvements due to the Christian conscience which we have seen working throughout the history we have considered so far. Who can measure just how much that influence played in the transformation of the life of the laborer to make it somewhat more human, more happy, fairer, and freer. Certain it is that the Christian influence did have some part in bettering labor conditions. Christian voices again and again protested against the oppression of the poor, against the exploitation of the laborer, and against the inhuman institution of slavery. And from these protesting voices here and there we recognize the echo of a voice which has come down across the centuries from the Master Teacher of the world.

4. THE FIRST THREE DECADES OF THE TWENTIETH CENTURY.

The Pan-Anglican Congress in 1908 proclaims:¹

We call upon the Church to consider how far and wherein it has departed from these truths...In so far as the democratic and industrial movement is animated by these ideals and strives to procure for all ,especially for the weaker , just treatment and a real opportunity of living a true life,we appeal to all Christians to co-operate actively with it...The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church,both for the clergy and laity.

An attitude of aloofness on the part of the Church,or timidity in facing its obligation,can only mean a serious failure in its work and a hindrance to its influence, and must tend to strengthen the feeling among the wage-earners that the Church is the ally of the comfortable , rather than the poor,and that it identifies itself with the interests of wealth and property;with the result that the people become indifferent to the Church,distrustful of its interest in their lives,and persuaded that it is out of sympathy with their hopes and aims...

1.Noel,Socialism in Church History,pp.263,264,265.

And again we may read in the Pan-Anglican Congress' report:¹

It is intolerable that any part of our industry should be organized upon the foundation of the misery and want of the laborer.

It is time, we think, that the Christian conscience of the country voted urgency among parliamentary and municipal questions for all the group of problems which concern the grossly unequal distribution of wealth and well-being; the waste of life and capacity through lack of proper nourishment and training; the sweating of women's and children's labour; the deficiency, in the surroundings of so many, of those things which are the ordinary essentials of physical and moral well-being.

Something more is wanted than improvements in our methods of administering charitable relief. We have to go deeper to the grounds of the existing misery and want and unemployment; and while we do our best to deal with the present distress, direct our chief attention towards furthering the reorganization of society on such principles of justice as will tend to reduce poverty and misery in the future to more manageable proportions.

1. Noel, Socialism in Church History, pp. 268, 269, 270.

"Why we are Christian Socialists" is the title of the manifesto published in Italy in 1908; it says in part:¹

The Church should open her doors to this new current of Christian life which is bursting forth from the troubled conscience of the masses. Christian brotherhood will triumph completely...when the chains of servitude, which have been forged by property and the wage system, shall have been broken, and society shall become a union of equals, each of whom shall fulfil his own task and be able to honour fully the claims of his own spiritual personality.

In the same year, 1908, the Federal Council of the Churches of Christ in America, representing the majority of the Protestant Churches in this country, adopted the following Social Creed:²

The churches stand for:

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

1. Noel, Socialism in Church History, p. 277.

2. Johnson, The Social Work of the Churches, p. 123.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil of women, as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry

and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately ~~devised~~ be devised.

The National Catholic Welfare Council in 1919 makes the following pronouncement:¹

The laborer is a human being, not merely an instrument of production; and the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employes have obtained at least living wages.

A living wage is not necessarily the full measure of justice. Large demands for goods which is created and maintained by high rates of wages and purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments, the most effective instrument of prosperity for labor and capital alike.

The Presbyterian Church of U.S.A. makes the following pronouncement in 1922:²

A worthy and just return to every man according to his contribution to the common welfare, and a social order

1. Johnson, The Social Work of the Churches, p. 129.

2. Ibid, p. 127.

in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor.

The Canadian Methodist Church makes this pronouncement in 1918:¹

Equal brotherhood and equal heirship to the gifts of the Creator are indissolubly united; they stand or fall together. For one part of humanity to claim the right to charge the rest of humanity for the occupation of the face of the earth and for access to its bounties, is the negation of brotherhood and the asseveration of the doctrine of master and slave. Between raw material as furnished by the Creator and that material as transformed or transported by labor, there is an essential difference. By that act of transformation the laborer establishes an inalienable right of property in the value he adds thereto. In order to properly balance real values and to overcome the present arrangement whereby men who produce abundance secure only scarcity, while men who raise nothing often secure abundance simply because land has become scarce, the products of industry should never be taxed but only the value of the land so as to remove all temptation to use it for extortion.

The Society of Friends pronounces in 1921:²

Unemployment, which periodically becomes widespread, means not merely loss of an already meager income and acute

1. Johnson, The Social Work of the Churches, pp. 149-50.

2. Ibid, pp. 133-34.

suffering; it makes the holding of a job the central fact in the lives of many workers, and casts over them the shadow of fear. Standard recommendations include opening of workshops, and securing of odd jobs, and for more permanent measures, a national system of employment exchanges, regular concentration of public works in dull years, legislation establishing unemployment insurance and the regularization of industry.

The United Church of Canada pronounces in 1926:¹

All men are brethren, children of one Father. Therefore the law of the family is the law of mankind, a law of cooperation and mutual helpfulness. Any exploitation of man by man, or class by class, for gain, pleasure, or exercise of lordship, is a breach of the primal law of brotherhood.

The human soul is the thing of supremest value in the universe, therefore men are of greater worth than property. The worth of any institution is to be gauged solely by its effect on personality.

Management must remember that character and human welfare are more important products of industry than bulk of goods or mounting dividends.

Daniel Tobin, President of the International Brotherhood of Teamers and Chauffeurs since 1907, and treasurer

1. Johnson, The Social Work of the Churches, pp. 152-153.

of the American Federation of Labor since 1917, makes the following testimony to the Federal Council in a book published in 1929:¹

The Federal Council of the Churches of Christ, on more than one occasion, has rendered splendid assistance to the men of labor and the organized labor movement in general.

It may be observed from these pronouncements of the last three decades that there is a social awakening ~~in~~ among the followers of Jesus in our modern period which is unparalleled for a long time. During the past centuries in most cases only individual voices were raised against the inhuman treatment of laborers, and now we have important and far-reaching pronouncements from both denominational and interdenominational Christian organizations.

The voice of an individual cannot be heard very far, however clear and strong it may be, but echoed by hundred thousands and millions of people it is like thundering which commands attention.

"Each separate star seems nothing:

A myriad scattered stars break up the night

And make it beautiful."

1. Davis, Labor Speaks for Itself on Religion, p63.

III

HOW MUCH CHRISTIANS FAILED
IN THE REACTICE OF JESUS'
TEACHINGS CONCERNING THE
LABORER .

1. FROM THE BEGINNINGS TO CONSTANTINE.

So far we have dealt with the bright side of the picture. But there is also a dark side to it. And we cannot ignore and should not ignore to take into consideration both the favorable and the unfavorable if we are seeking for true light on our problem. It will be strange to find that organized Christianity played important parts both in the scale of progress, and in the scale of retarding the progress of human society. We are told that the greatest law of learning is the method of trial and error. Errors, eclipses, and failures we find abundantly in the history of Christianity. We shall not confine ourselves to find reasons and excuses for these failures, our purpose will be here to have a glimpse into the facts as we shall be able to see them in the light of our evidences. The lot of the laborer was not only improved but hardened throughout history by organized Christianity.

Walter Rauschenbush in a chapter entitled "The Eclipse of the Social Ideal" makes the following observations:¹

The Kingdom ideal had not remained at the altitude to which Jesus had lifted it, but had relapsed into the crudeness of the pre-Christian apocalypticism. Jewish apocalyptic books were edited for Christian consumption by slight additions

1. Rauschenbush, Christianizing the Social Order, pp. 69-82.

and changes. The atmosphere of studied mystery, of unreality and stage calcium lights, which characterizes all apocalypticism, was doubtless wonderfully attractive to some, but surely also distasteful to others, especially to the educated men. In the conservative and less intellectual Church of the West the millenium remained an undisputed asset of theology even in the third and fourth centuries.

In the Greek Church it was ~~even~~ crowded even out of theology... The concrete, human, historic Jesus, whose aim was to establish a righteous life for his people, was supplanted by the heavenly Logos-Christ who gave immortality and made men partakers of the divine nature. In the Eastern half of Christendom theology permanently undermined the social hope.

The religious ardor which had glowed in the expectation of the Lord's return to establish his millennial reign now burned with ever increasing intensity in the hope of heaven and immortality.... All the religions that had real vitality in the first three centuries tried to satisfy the desire for assurance of immortality, and the Greek mind seized on that aspect of Christian religion above all others. So the Church developed it until it became almost the exclusive content of Christianity.... But after all, the desire for rest

in heaven is not the social hope of the Reign of God on earth with which Christianity has set out.

The Church...built up a State within the State, and its constructive ability was expended on that task. But in thus confining its political activity it limited its political outlook. When the Church emerged from the era of oppression, it had a powerful organization to be maintained and the conviction that to maintain that organization was practically the whole social duty of Christianity. Since that was the formative age of the Church, the precedents and theories then created settled the fundamental policy for subsequent times.

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Again Rauschenbush observes:

Paul and the entire primitive Church...expected the very speedy coming of the Lord. Paul expected that this event would signalize the transformation and spiritualization of all the material world, and what did our transient earthly troubles matter in the face of so tremendous a change?..... This expectation, to any one who took it seriously, affected all relations and outlooks on life. Paul even advised against marriage on account of the nearness of the end and the upheavals sure to precede it...We know now that the Christians of the first century were at the beginning of Christian

1. Rauschenbush, Christianity and the Social Crisis, pp. 153-54.

history; they thought they were at the end.

Hall points out¹ that "one curious provision forbids the taking of the testimony of "Slaves, freedmen, actors, heretics, heathen or Jews."

The influence of Jewish apocalypticism in its different modifications so widely dominating early Christianity as described by Rauschenbush and others has shifted the emphasis from the practical issues of daily problems which was primarily intended to be met by Jesus both in his teachings and in his practice. And instead of gradually improving existing conditions it consequently planted into the hearts of people of all stations of life a hope of vain illusions. Actual life for the laborer became harder and progress of improvement was hindered on the account of the vain illusions of apocalypticism.

Besides the task of organization absorbed so much energy that it almost became an end in itself instead of becoming a means for a larger purpose. How absorbing this task must have been in the first three centuries may be inferred from our own experiences in the present age when we see that the maintaining of Christian organizations ~~xxx~~ is still too often on the expense of compromise between Christ and Mammon. Labor conditions were not advanced by compromises

1. Hall,

in the past,as they are not advanced today.

The aspect of otherworldliness was so deeply planted in organized Christianity,beginning to have larger influence in this period,that throughout nineteen century of Christian history the churches are still not recovered from it.That aspect of Christianity necessarily obstructed and set back Christianity's effect on improving social and economical conditions for the laborer.Even today the otherworldliness of Christianity as presented in many churches is among the chief causes why the laborers desert organized Christianity.

2. FROM CONSTANTINE TO THE REFORMATION.

Professor Westermarch says:¹

Not one of the Fathers even hints that slavery is unlawful or improper. In the early age martyrs possessed slaves, and so did abbots, bishops, popes, monasteries and churches... So little was the abolition of slavery thought of that a Council at Orleans, in the middle of the Sixth Century, expressly decreed the perpetuity of servitude among the descendants of slaves... As late as the Nineteenth Century the right of enslaving captives was defended by Bishop Bouvier... Throughout Christendom the purchase and the sale of men, as property transferred from vendor to buyer, was recognised as legal transaction of the same validity with the sale of other merchandise, land or cattle.

Hall makes the following observation:²

The church~~xxx~~ had almost without ~~an~~ exception accepted slavery as founded in the natural state of things. Augustine saw ^{it} in a direct outcome of sin, and this conception, born partly of Aristotle, partly of dualism, prevented the organized church from taking any stand against slavery..per se.

Hall again points out³ that in the time of Gregory I /590-604/ "it seems perfectly evident that

1. Kirby Page, Jesus or Christianity, p.209.

2. Hall, The History of Ethics, p.279.

3. Ibid, p.271.

Christianity dealt not with the "proletariat" or "peasant" elements, so far as these were present, but with the roving military aristocracy, and so became the religion of the ruling class... The papal State and the monasteries became great slave and serf-owners.

St. Bernard wrote in a letter circa 1125:¹

O vanity of vanities, yet more vain than insane!
The Church is resplendent in her walls, beggarly in her poor.
She clothes her stones in gold, and leaves her sons naked.

Hall says:²

The misery of the slave... no more awakens in Innocent III /1198-1216/ than in Aristotle the feeling that the slave would yet be freed by a great deliverer, but only forms one more proof that man has to flee the present and seek the future.

Slavery is the result, for Thomas Aquinas /1225-74/ of sin, and defensible on that ground. We need those who will do the meaner work for us, and the higher life of thought is only for the select... Of course mastery should be exercised with mercy ~~notion~~ and pity, but the whole conception of life is pagan notion, that one small class is to rule and live upon the rest.

1. Tawney, Religion and the Rise of Capitalism, p. 30.

2. Hall, The History of Ethics, pp. 353, 329.

Professor Coulton says:¹

More serious were the not infrequent papal decrees of slavery against papal enemies. Boniface VIII, in his feud against the Colonna family, held this punishment over them. Clement V /1309/ condemned to slavery the whole population of Venice; Gregory XI, a couple of generations later, the Florentines; a generation later again, Sixtus IV and Julius II decreed the same fate against Florence, Bologna and Venice; and Paul III, when Henry VIII repudiated him, condemned all Englishmen to servitude who took the king's part.

After Constantine the Church was in many respects less free than it had been before.² The Christian emperors considered the apparatus of the Church as an important part of the machinery of the Empire, and kept a firm and coercing hand on the legislative councils and the episcopal executives of the Church. Their favors were even more deadly than their decrees of punishment. The leaders of the Church learned to be courtiers in order to further the interests of their sees and of orthodoxy in general, and the atmosphere of courts is not healthy for any who are ~~the~~ champion the cause of the people in the spirit of Christ. During the Middle Ages the landed wealth of the Church made her a part of the feudal

1. Kirby Page, Jesus or Christianity, pp. 209-10.

2. Rauschenbush, Christianity and the Social Crisis, p. 187.

system. She was on the whole a conservative and merciful landlord, but her interest was with the landed aristocracy and the governing powers. When she antagonized the State, it was in her own interest.

Rauschenbusch points out:¹

The primitive churches set out with an organization as democratic and simply patriarchal as a Teutonic town-meeting. By the beginning of the second century they were passing under the limited monarchy of a single bishop, and the limited monarchy tended to shake off all limitations and thrust down all competing forces. In ever widening areas monarchical organization grew up, and this tendency finally culminated in the absolutism of papacy the papacy, in which all power flows from the head downward. The clergy became a hierarchy graded on monarchical principles. At the same time the laity were gradually ousted from all the rights of election, church discipline, and self-government, which they had originally possessed, and reduced to the helpless passivity of a subject population under a bureaucratic despotism.... The churches step by step copied the forms of organization prevalent about them.... The Church poured its organization into the moulds furnished by imperial Rome, and when the mould was broken and crumbled away, the Church in its system of

1. Rauschenbusch, Christianity and the Social Crisis, p. 191.

government stood erect as an ecclesiastical duplicate of the Empire.

Says Professor J.W.Thompson:¹

The Roman Church in the Middle Ages was a governor, a landed proprietor, a rent collector, an imposer of taxes, a material producer, an employer of labour on an enormous scale, a merchantman, a tradesman, a banker and mortgage-broker, a custodian of morals, a maker of sumptuary laws, a schoolmaster, a compeller of conscience - all in one. The medieval Church was a feudalized Church; it was in and of the feudal world... Serfs on Church lands were not better off than those on lay lands. There is ground even to believe that as a whole their lot was worse... According to Professor Achille Luchaire "the clerics of the Middle Ages showed almost as much cruelty to the peasants and burghers as did the men of the sword... The serf might often buy his freedom but it was seldom given to him. It was on Church estates that bondage lasted longest."

In the period from Constantine to the Reformation we may observe even from the few references given that the Church as the organization which manifestly aimed to represent the spirit of Christ both in teaching and in example, the Church itself has sanctioned slavery both in theory and in practice. In theory when popes decreed slavery against their enemies, and in practice when the Church became slave-owner often treating slaves worse than secular slave-holders.

1. Kirby Page, Jesus or Christianity, pp. 189-190.

3. FROM THE REFORMATION TO THE TWENTIETH CENTURY.

The German peasant revolt in the time of Luther is thus described by Nitti:¹

The rich middle class seemed at first to side with them, and at Strassburg, Nuremberg, and Ulm the peasants were encouraged, aided, and provided for. However, the bourgeoisie soon grew alarmed at the spreading of insurrection, and made common cause with the nobles in smothering the revolt in the rural districts. Luther, who was then at the apex of his power, condemned the rising in the name of religion, and proclaimed the servitude of the people as holy and legitimate. "You seek," wrote he, "to free your persons and goods. You desire the power and the goods of this earth. You will suffer no wrong. The Gospel, on the contrary, has no care for such things, and makes exterior life consist in suffering, supporting injustice, the cross, patience, and contempt of life, as of all ~~things~~ the things ~~of~~ this world. To suffer! To suffer! The cross! The cross! Behold what Christ teaches!" Were not these teachings given in the name of the faith to a famishing people in revolt against the tyranny and avidity of the ruling aristocracy, fatal to the future of peasant masses, whose very sufferings were thus legitimised in the name of the religion that should have come to their aid?

1. Nitti, Catholic Socialism, p. 75.

Hall says of Tyndale's /1484-1536/ influence:¹

The caustic and not impartial survey of history given by Tyndale in his "The Practice of Prelates" must have been tremendously influential in the later stages of English Reformation. In this treatise Tyndale disavows and denounces the proletariat revolt as strongly almost as Luther, at the same time traces the revolt to bad princes and prelates.

This same author thus characterizes Puritanism:²

The aristocratic character of the whole tone of Puritan thought is bound up with its very conception of an elected few to whom God has given the governance of this life and the keys of the kingdom. Exactly as the hierarchy of Rome is fundamentally incompatible with democracy, so the whole ethical outlook of Puritanism presupposes an aristocratic structure of society, and cannot cherish equal opportunity for every man as even an ideal!

Brace says about the Church and slavery:³

One fatal error of the Church stimulated the traffic in negroes and upheld slavery - the belief that the conversion of the stolen black would outweigh the sin of man-stealing or slavery... The dark stain of African slave trade and of human bondage on a new continent is forever on the garments of the Roman Catholic Church. It is a singular

1. Hall, History of Ethics, p. 392. 2. Ibid, p. 409.

3. Brace, Gesta Christi, pp. 365-367.

travesty on the "Religion of Love" that the Spanish government during two centuries concluded more than ten treaties in "the name of the most Holy Trinity" which authorized the sale of more than 500,000 human beings, and received from it a tax over fifty million livres.

Nor does the Protestant Church escape. The first ship which sailed from England in 1562, under Sir John Hawkins, on the diabolical errand of buying human beings in Africa, and selling them in the West Indies, bore in a similar travesty the sacred name of Jesus. Henceforth for about a century and a half, a Protestant power - Great Britain - led in that most shameless traffic, - the plundering one continent of human beings to sell them as slaves in another. During all these years various English monarchs encouraged this trade. Elizabeth herself, the pillar of the Protestant Church, knighted Hawkins for his successes, and his crest became a manacle negro. Bishops and clergy favoured it; Parliament supported it by repeated resolutions and acts; the judges approved it, and even so distinguished a jurist as Lord Eldon had the presumption to say / in 1807 / in parliament, "It /the slave trade / has been sanctioned by parliament, where sat jurisconsults the most wise, theologians the most enlightened, statesmen the most eminent."

Brace calls attention to the fact¹ that Bancroft,

1. Brace, *Gesta Christi*, pp. 369-70.

the highest authority, estimates that for one century previous to 1776, 3,250,000 negroes were torn from Africa by Great Britain alone, and exported to the English, Spanish, and French colonies, of whom 250,000 perished in the Atlantic. Helps, also a careful writer, estimates that from 1519 to 1807 between five and six millions of negroes were carried from Africa by various European powers to the New World, and sold as slaves.

Kirby Page in his striking book, *Jesus or Christianity*, calls attention to several astonishing utterances:¹

The Reverend Josiah Tucker, Dean of Gloucester said in the 18th century: "if the price of labour is continually beat down, it is greatly for the public good."

In a book of sermons of which the forty-first edition appeared in 1828 Henrietta Maria Bowdler writes: "We are never taught to view this world as a state of happiness... Our business here is to prepare for heaven... Why one man was born a king, and another a beggar, is known to God alone... I believe it will be found that the rich are not to be envied, and that those are happiest whom Providence has placed in a humbler station... It is the duty of the poor to be contented and never to murmur at the dispensations of Providence."

1. Kirby Page, *Jesus or Christianity*, pp. 203-263.

Wilberforce in a book on the Practical Views of the Prevailing Religious System of Professed Christians, American edition in 1829 instructs the poor "that their more lowly path has been allotted to them by the hand of God; that it is their part faithfully to discharge its duties, and contentedly to bear its inconveniences; that the present state of things is very short...that the peace of mind, which religion offers indiscriminately to all ranks, affords more true satisfaction than all the expensive pleasures which are beyond the poor man's reach...that 'having food and raiment, they should be therewith content', since their situation in life, with all its evils, is better than they have deserved at the hand of God...Such are the blessed effects of Christianity on the temporal well-being of political communities."

The Charleston Curier, on February 12, 1835, published the following advertisement:¹ "By Thomas Gadsen. On Tuesday the 17th inst., will be sold at the north of the Exchange at ten o'clock A.M., a prime gang of ten negroes, accustomed to the culture of cotton and provisions, belonging to the Independent Church, in Christ's Church Parish."

In the Mercier Luminary J. Cable once wrote:²

1. Kirby Page, *Jesus or Christianity*, pp. 209-210.

2. *Ibid.*, 212.

Those who know anything about slavery, know that the worst kind is jobbing slavery - that is, the hiring out of slaves from year to year. What shocked me more than anything else was the church engaged in this jobbing of slaves. The college church which I attended, and which was attended by all the students of Hamden Sydney College and Union Theological Seminary /Va./, held slaves enough to pay their pastor, Mr. Stanton, one thousand dollars a year. The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and still increasing fund. These were hired out on Christmas day each year, the day in which they celebrate the birth of our blessed Saviour, to the highest bidder. There were four other churches near the College Church that supported the pastor, in whole or in part, in the same way.

The New York Annual Conference of the Methodist Episcopal church in 1836 resolved¹ that "we are decidedly of the opinion that none ought to be elected to the office of a deacon or elder in our church, unless he give a pledge to the Conference that he will refrain from agitating the church on the subject of slavery."

In 1845 the General Association of the Presbyterian church² "recognized no responsibility on the part of the church to remove the evils connected with slavery."

1. Kirby Page, Jesus or Christianity, p. 218.

2. Ibid, p. 221.

The Reverend James Wilson in 1860 called slavery¹ "that gracious and benevolent system which elevates the heathen cannibal into the contented, civilized, intelligent, and happy domestics we see around us. Nay more, into fumble, faithful, and most joyous worshippers of the true and everlasting God. Bless God for such system. We don't apologize for slavery, we glory in it, and no society shall exist within our borders that disqualifies or stigmatizes the slave trade."

It is humbling indeed to find that nearing our modern period, epoch making leaders of Christian Church like Luther and Tyndale, are still unable to see the unjust, and un-Christian conditions of the poor and oppressed. And if inspired by the teachings of Jesus of Nazareth they try to better their lot, these same leaders denounce them on supposed biblical grounds. The slave trade approved and practiced by the Church is another blot on the institution founded for the propagating of the principles of Christ. Throughout centuries preaching contentment to the poor instead of preaching and achieving justice for them has no doubt greatly prolonged the oppression and suffering of the poor.

1. Kirby Page, Jesus or Christianity, pp. 213-14.

4. THE FIRST THREE DECADES OF THE TWENTIETH CENTURY:

Great Britain is regarded as a Christian country. And here is the criticism of her rule of India previously to the present movement for independence; here is the criticism by a modern saint, Mahatma Gandhi, whose spirit of love of peace, of service and of sacrifice is so much akin to that of Christs:¹

I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically... She has become so poor that she has little power of resisting famines. Before the British advent, India spun and wove her millions of cottages just the supplement that she needed for adding to her meagre agricultural resources. The cottage industry, so vital to India's existence, has been ruined by incredibly heartless and inhuman processes, as described by English witnesses. Little do town dwellers know how the semi-starved masses of Indians are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for the work they do for the foreign exploiter, that the profits and brokerage are sucked from the masses. Little do they realise that the Government established by law in British India is carried on for this exploitation of the

1. Andrews, Christ and Labour, pp. 115-116.

masses. No sophistry, no jugglery in figures, can explain away the evidence which the skeletons in many villages present to the naked eye. I have no doubt whatsoever that both England and the town-dwellers in India will have to answer, if there is a God above, for their crime against humanity which is perhaps unequalled in history.

In the Church and Industrial Reconstruction published under the auspices of the Federal Council, there is a very careful analysis of the unchristian aspects of the present industrial order:¹

It is pointed out that the present aspects of our industrial order is inconsistent with the sacredness of personality taught by Jesus. It is inconsistent because of its impersonal view of labor, and because it is dwarfing the personality a. through lack of continuous opportunity to work, b. through inadequate income, s. through inadequate leisure. It is dwarfing even the personalities of the the future through child labor, and through failure to protect women workers.

Furthermore the present aspects of our industrial order is inconsistent with the principle of brotherhood laid down by Jesus. It is inconsistent because there is a selfish and divisive spirit in the productive process, and because there are extreme inequalities in the distribution of wealth.

1. The Church and Industrial Reconstruction, pp. 34-80.

Finally the present aspects of the industrial order is inconsistent with the duty of service. It is inconsistent because there is an overemphasis on the motive of self-interest, and there is an unsocial use of the economic power.

James H. Maurer, president of the Pennsylvania Federation of Labor, has the following opinion of the relation of the labor and the church:¹

Let us take a glimpse at what happened in Detroit during the month of October, 1926, when the American Federation of Labor was holding its annual convention there. Nearly every church in Detroit sent invitations to prominent labor officials to speak in their churches, before Bible Classes, Sunday Schools, and Young Men's Christian Associations. Most of these invitations were accepted by the labor officials, including president Green of the American Federation of Labor. As soon as the big employers learned about the program they not only frowned upon the idea of allowing their sacred temples to be contaminated with representatives of the working class, but put both feet down as hard as they could on the proposition. Did the clergymen stand firm when men with dollars talked? To their everlasting shame they did not. Ninety-five percent of them bowed to the will of Mammon and the representatives of Labor

1. Davis, Labor Speaks for Itself On Religion, p. 35.

were barred from the sacred temples erected in the name of God and the lowly Nazarene, proving conclusively to the minds of the average citizen who controls the churches and whom they serve.

The average maintainance of a family¹ of husband, wife, and two children was estimated in the United States from \$ 1,441.96 to \$ 1,659.84. An investigation in eight states shows that the average income of common labourers of over 63 percent. received less than \$ 1,053 if they worked regularly throughout the year; while less than three per cent. received more than \$1,282. More than 21 per cent. of the women received less than \$595, while 32 per cent. received less than \$824 for a whole year's work. All of the above rates are calculated at the eight hours per day, with Saturday afternoon off, fifty-two weeks per year. Enforced unemployment must be taken into account when calculating the adequacy of wages... The average hourly earnings for all employees in the cotton manufacturing industry in the United States in 1928 were 32.4 cent, and the average full-time earnings per week amounted to \$17.30. This astounding fact was taken from a recent report made by the United States Bureau of Labour Statistics after an investigation of the wages of 48,861 males and 38,145 females in 158 representative cotton mills in eleven states. If a worker is employed steadily through-

1. Kirby Page, *Jesus or Christianity*, pp. 253-254.

out the year at the average rate of his annual earnings are just a few cents less than \$900.

Dr. John A. Ryan says:¹

After more than three centuries there approaches a return to feudalism. In the Middle Ages, feudalism was based upon military force and the ownership of land. The new feudalism is political and industrial. Not improbably it will be more or less benevolent. The masses will probably enjoy a slightly higher degree of economic welfare than has ever been within their reach before. But they will enjoy it at the expense of genuine freedom. They will have surrendered the right to determine their own economic lives.

One of the most serious problems touching the existence of the laborer is the problem of unemployment. Says W. H. Matthews?

Breaking in spirit, hope and courage gone,
Weary of trudging up and down the streets, -
What shall we say, what shall our answer be
To men who ask for just a chance to work?

What is the answer that modern society gives to the question? "Seasonal unemployment is a feature of many industries. Cyclical ~~ex~~ unemployment, due to periods of depression, hits all industries. Technological unemployment

1. The Christian Century, February 26, 1930, p. 272.

due to the introduction of new methods, causes terrific dislocation and works havoc with large numbers of highly skilled workers who are no longer needed and have no training for other work. Speeding up of manufacturing processes demands youth; middle aged and older men are discarded."

"The Illinois free employment office during January, 1930, had 3 1/2 applications for work to each job offered. This is the highest record in the history of the office. The next highest was in the serious depression of 1921 when, in the worst month, there were 3 1/4 applicants for each position open."

Unemployment is so widespread in the present time that it affects the whole industrial order. And if only industrial products would be affected by it! If only money-interest! But children, men and women by the hundred thousands and by the millions are at stake. Their food, their shelter, their clothing, their very existence! What this Christian land, what the Christian Church has to say about it? Must it be so that the few might abound on the expense of the many? Is it right that it is so?

IV

CHRISTIAN WAYS OF PROGRESS.

1. LEARNING FROM THE FAILURES.

Christianity has a long history which may serve as a mirror background to look into it and see how it operates when in action. We have tried to survey the past and present in the limited way this study has permitted us to do. At the end of the study we feel how incomplete is the presentation in this survey, yet we hope that it has permitted us to have searching glimpses into actual conditions, into honest strivings to follow the light kindled by Jesus, and into blind alleys where the lighted lamp entirely too often has been put under a bowl.

We must not ignore the many failures ^{that} ~~of~~ Christianity has met during the course of history. If the Christian Church has a sense of consciousness of the past failures of Christianity, the ground is tilled for repentance. "Repent ye, repent ye!" - is the crying voice that should be heeded even today. Repentance is as much necessary today in preparation of a better world to come as it has been in the time of Jesus.

In the same time we must not forget that no amount of repentance will undo what has been done. We cannot change anything that actually happened in times past. It will be forever fixed as imperishable monuments of shame or of nonorable deeds of the course that mankind has taken.

One may ignore or may forget about them, but neither ignoring nor forgetting will wipe them away from the world of past happenings. We cannot change the past.

But repentance is nothing if it has no consequence for changing the present and the future. We can do that and should do that so that gradually to bring the present and the future course of mankind and individual lives as well into harmony with the spirit of ~~xxx~~ the One whom we call our Lord and Master. We should learn from our past failures or we forever shall be in danger of committing the same failures, the same sins even in changed circumstances. Says Charles A. Ellwood:¹ "History means the education of the race. Mankind learns from experiences, even from its mistakes and calamities, and so learns to perfect its insitutions."

1. Ellwood, Man's Social Destiny, p. 44.

2. PERFECTING THE ATTAINED ACHIEVEMENTS.

We have seen in the second chapter of our study that throughout the history of Christianity we find in all ages a continuous striving to make the spirit of Christ ruling in the world. Even in the darkest periods there are, like flashes in the night, manifestations of the Christian spirit. And if nothing else, history may teach mankind that going on the track of the principles of Christ means real progress for humanity, and going astray from it means destruction and setback for civilization.

We have convincing evidences that in spite of the many obstacles and opposing forces the spirit of Christ was a force and a mighty power in the advancement of a more democratic society. One great achievement which was due largely to the influence of Christianity in its purer form was the abolition of the slavery and serfdom. The reformation period exercised a tremendous influence upon the progress of a more democratic society, although neither Luther, nor Calvin was by nature or conviction a democrat. Nevertheless in the words of Rauschenbusch:¹

By dethroning the hierarchy, giving the laymen equal spiritual standing with the priest, and drawing the laity into the spiritual management of the churches, the

1. Rauschenbusch, Christianity and the Social Crisis, p. 142.

Reformation began the process of democratizing religion. But democratic Christianity inevitably means social Christianity. In its final outworkings the Reformation changed the Church in the direction toward which the democratic movements before the Reformation had striven, and in christianizing the Church, it set free the organized conscience of Christendom and made modern science, modern democracy, and modern social renovation possible... The modern emancipation of the intellectual life began in the Renaissance of the fifteenth century and is not finished yet. The modern emancipation of the religious life began in the Reformation of the sixteenth century and is not finished yet. The modern emancipation of the political life began in the Puritan Revolution of the seventeenth century and is not finished yet. The modern emancipation of the industrial life began in the nineteenth century and is not finished yet. Let us have patience. Let us have hope. And above all let us have faith."

Whatever achievement Christianity has that reflect the spirit of Christ, should be developed further, and should give encouragement for new kinds of activities in the same spirit.

3. TAKING JESUS AT FACE VALUE.

One of the sad contradictions of life is that we say one thing and do another. The Christian Church has a recognized leader in its founder, and the Christian Church does not fully dare to follow its leader. We say, "Lord, Lord!"...but do not do and do not dare to do the things that he commanded us to do. We assent to the right of our brother to have his just share from the fruits of his labor but we do not seriously care to help him that he really should get it. We rejoice in the fact that the Church as a whole is beginning to feel a larger responsibility to do something more than was done in the past to improve social conditions and we rejoice that responsible denominational and interdenominational organizations say it so in their various pronouncements. But something more is needed than pronouncements. Says Professor Charles A. Ellwood:¹ "Our civilization is imperiled to-day simply because it is ill-balanced. Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter. Our science, our education, and our government can do much to help correct this lag in our spiritual development. But in the main this must be done, if done at all, by religion and by the Church. For religion is the creator and the conservator of our social ideals; and the Church is the

1. Ellwood, Man's Social Destiny, pp. 216-217.

chief propagator. The Church in this sense is the spiritual power in our society, while the Christian Church is the only institution that is specifically devoted to the realization of Christian ideals. In so far as the Church is inefficient the whole spiritual life of human society must suffer and the destiny of civilization be imperiled."

Again Ellwood points out:¹

"The clear teaching of Christ was that the only possible way to serve God was through the service of men."

The service of the Christian Church inevitably needed in the reconstruction of society that will give equal justice to every member in it. And the Christian Church will be able to do this service only so far as it dares to take Jesus at face value.

1. Ellwood, Man's Social Destiny, p. 211.

4. BUILDING THE KINGDOM OF GOD.

The mission of the Christian Church is to bear witness in her life to God as revealed in Jesus Christ, and to be a means in the great task of the realization of the Kingdom of God. She must be interested in all kinds of human affairs which affect human personality. The reason why the Church is concerned with industrial problems is clearly set forth in the article of A.E. Holt which appeared in the Federal Council Bulletin of March, 1927. "We have too easily assumed that the only man who has the right to suggest changes in the organization of industry is the man who is interested in its efficiency from the standpoint of production. But the test of industry from the standpoint of the Church is to be measured by the development of the people who are engaged in it. When the Church, therefore, finds that conditions in industry inevitably work for the injury of the people who are doing the work it claims the right to criticize both the motive and the organization of the ongoing business world."

Hugh Martin also makes this observation:¹

Professor Marshall, the great "orthodox" political economist of the last generation, laid down that the greatest influence in the formation of character, next to religion, is that of the economic system under which men live. Formation of

1. Martin, Christian Social Reformers of the Nineteenth Century, p. 10.

character is the Church's first concern; it will then rightly be eager that the economic system shall be such as to co-operate with it rather than resist it in that fundamental responsibility."

The first duty of the Christian Church is to win men to Christ in order to fulfill her mission. Full acceptance of Christ and applying his principles would solve the social problems. The Church can win men to the Christian social ideal by evangelism and religious education. Men need to be evangelized as social beings together with their functions in society. Special attention ought to be given to reach the whole community even those who hold no church membership. It is the young who are the prospects for creating a more Christian order, therefore a thorough preparation ought to be given to them for the social task before them.

The second duty of the Christian Church with regard to their social problem is the promoting of an understanding of the social conditions. Someone has rightly said: "The problem of social justice is the one great ethical question which the Churches have not seriously touched. And this has been ~~the reason~~ because they did not really understand the economic forces that were at work." The Church ought to make organized researches in industrial questions in order to know the truth about the conditions which affect human personalities. And the

Church ought to tell the whole truth in relation to these conditions. Church forum should deal with these questions and discuss these social problems. A fraternal relationship ought to be established both with labor and industrial organizations. Special service commissions should be appointed to secure more Christian relationships.

In the third place, the Church ought to illustrate the Christian ideal in the Church's cooperative life. The Church ought to be exemplary in her own forms of social ministry. It ought to be exemplary also as employer and investor. To be sure, the distinctive function of the Church is to inspire all those who enter its doors, employees and employers as well, that they may set themselves with all seriousness to live up to the principles of Christ in all their relationships.

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